The Passion Story

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THE

PASSION STORY

AS RECORDED BY THE FOUR EVANGELISTS;

TOGETHER WITH

PSALMS AND PRAYERS

SUITABLE FOR THE SERVICES OF HOLY WEEK

BY

REV. S. E. OCHSENFORD, D.D.

SECOND EDITION, REVISED AND ENLARGED

PHILADELPHIA
GENERAL COUNCIL PUBLICATION BOARD
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THE GENERAL COUNCIL PRESS
PHILADELPHIA, PA.

Behold

The Lamb of God

which taketh away

The Sin of the World.—

JOHN 1: 29.

PREFACE.

In connection with the publication of a second edition of this book, it is proper to state that it has been out of print for some time. Its reception, as originally published, was so favorable and so many requests from clergymen and laymen have come to the author for copies of the book, that it has been deemed proper to issue a new edition. But before placing the material into the hands of the printer, the book was thoroughly revised and a chapter giving an account of the Ascension of Christ was added, in order to complete the Gospel record of the events subsequent to the Resurrection and closely related to it. And in order, if possible, to adapt the book more fully to devotional uses, Psalms and Prayers have been added, suitable for the services of Holy Week and for private devotion. The hope is entertained that these will be found useful to those who may wish to use the book in connection with these services.

This little book aims at the presentation of a connected narrative of the interesting and important events connected with the passion, death, resurrection and ascension of the Lord Jesus Christ, as recorded by the four Evangelists—Matthew, Mark, Luke and John. It is a compilation of the record presented in the Gospels and is here presented in the words of Holy Scripture. The best Harmonies of the Gospel have been consulted with great care and the order of events carefully collated, according to the days of the week, in order that the reader may be furnished with a connected and harmonious narrative of the momentous and significant events of the memorable week during which our blessed Lord suffered death for the sin of the world and worked out a perfect redemption for man. These events have been graphically recorded by the inspired writers of the Gospels, each in his own characteristic manner. The attempt is here made to blend the four narratives into one, so as to present a single and harmonious story of the Cross of Christ.

"In the Cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime."

It is encouraging to know that there is a demand among Christian people for a narrative of this kind, as it is an indication that there are those who never tire of reading and studying, in detail, the events connected with the passion of our Lord. It shows, too, a proper appreciation of the blessed results of the work of redemption effected by the Lord, who, as Luther so beautifully expresses it, "has redeemed me, a lost and condemned creature, secured and delivered me from all sins, from death, and from the power of the devil, not with silver and gold, but with his holy and precious blood, and with his innocent sufferings and death; in order that I might be his, live under him in his kingdom and serve him in everlasting righteousness, innocence, and blessedness; even as he is risen from the dead, and lives and reigns to all eternity. This is most certainly true."

The services of Holy Week should be made as

interesting and edifying as possible. In order to attain this desirable result the Story of the Passion of our Lord should be read as a whole, not merely in detached selections. While it may not be possible to read the entire history in connection with the daily services in the church—though I do not see any reason why this could not be done—it is possible and desirable that Christians should read the record of events for each day as presented by the inspired Evangelists. In this little book the aim is to furnish the reader with a connected and chronologically arranged history of the events of each day, carefully drawn from the inspired record and arranged in a continuous narrative. With this narrative before them, the worshipers in the sanctuary, during the services of Holy Week, cannot help but enter deeply and devoutly into the history, meaning and results of the sufferings of our Blessed Lord.

May the perusal of these pages be both delightful and profitable to all into whose hands they may fall. And to the Father, Son and Holy Spirit be all the honor and praise, world without end. Amen.

S. E. O.

ALLENTOWN, PA., *Advent Season, 1907.*

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THE PASSION STORY.

CHAPTER I.

Palm Sunday.

THE TRIUMPHAL ENTRY INTO JERUSALEM.

Matt. 21: 1-17; Mark 11: 1-11; Luke 19: 29-44; John 12: 12-36.—Jesus leaves Bethany—Sends for the Colt—Triumphal Procession—Hosannas—Weeps over Jerusalem—Enters the City and Temple—Greeks wish to see Jesus—The Voice from Heaven—Jesus explains it—Jesus and Disciples return to Bethany.

On the next day (Sunday, now Palm Sunday) much people that were come to the feast of the Passover, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees, and went forth to meet him.

And it came to pass when he drew nigh to Jerusalem and was come nigh to Bethphage and Bethany, at the mount called the Mount of Olives, Jesus sent two disciples, saying unto them, " Go into the village over against you, and straightway, as soon as ye enter into it, ye shall find an ass tied, and a colt with her, whereon yet

never man sat, loose them and bring them unto me. If any man say unto you, 'Why do ye this?' say ye to him, 'The Lord hath need of them;' and straightway he will send them hither."

All this was done, that it might be fulfilled which was spoken by the prophet, saying, "Tell ye the daughter of Zion, behold thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass."

The disciples went their way, and found even as he had said unto them, namely, the colt tied by the door without in a place where two ways met, and they loosen him. As they were loosening the colt, the owners thereof said unto them, "Why loosen ye the colt?" They said, "The Lord hath need of him," even as Jesus had commanded. And they let him go.

They brought the ass, and the colt to Jesus; and they cast their garments upon the colt, and they set Jesus thereon; as it is written, "Fear not, daughter of Zion; behold, thy King cometh, sitting on an ass's colt."

These things understood not his disciples at first; but when Jesus was glorified, then remem-

bered they that these things were written of him, and that they had done these things unto him.

As he went, a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest."

The people, therefore, that were with him when he called Lazarus out of his grave and raised him from the dead, bare record. For this cause the people also met him, for they had heard that he had done this miracle.

Some of the Pharisees from among the multitude said unto him, "Master, rebuke thy disciples." He answered and said unto them, "I tell you that, if these should hold their peace, the stones would immediately cry out." The multitude that went before and that followed, cried, saying, "Hosanna to the Son of David: Blessed

is he that cometh in the name of the Lord; Hosanna in the highest. Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest."

When he had come near, he beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee. They shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

When he was come into Jerusalem, all the city was moved, saying, "Who is this?" The multitude said, "This is Jesus the prophet of Nazareth of Galilee." And Jesus entered into Jerusalem and into the temple. The Pharisees therefore said among themselves, "Perceive ye how ye prevail nothing? Behold the world is gone after him." And the blind and the lame came to him

in the temple; and he healed them. When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple and saying, "Hosanna to the Son of David," they were sore displeased and said unto him, "Hearest thou what these say?" Jesus saith unto them, "Yea, have ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise?'"

When he had looked round about upon all things, and now the eventide was come, he left them and went out. There were certain Greeks among them that came up to worship at the feast; the same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, "Sir, we would see Jesus." Philip cometh and telleth Andrew; and again Andrew and Philip tell Jesus. Jesus answered them, saying, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world

shall keep it unto life eternal. If any man serve me, let him follow me; and where I am, there shall also my servant be; if any man serve me, him will my Father honor. Now is my soul troubled; and what shall I say? Father, save me from this hour? But for this cause came I unto this hour. Father, glorify thy name." Then came there a voice from heaven, saying, "I have both glorified it, and will glorify it again." The people therefore that stood by and heard it, said that it thundered; others said, "An angel spoke to him." Jesus said, "This voice came not because of me, but for your sakes. Now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me." This he said, signifying what death he should die. The people answered him, "We have heard out of the Law that Christ abideth forever; and how sayest thou, 'The Son of man must be lifted up?' Who is this Son of man?" Then Jesus said unto them, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you; for he that walketh

in darkness knoweth not whither he goeth. While ye have the light, believe in the light, that ye may be the children of light."

These things spoke Jesus and departed, and hid himself from them, and went out of the city unto Bethany with the twelve; and he lodged there.

CHAPTER II.

Monday.

THE CLEANSING OF THE TEMPLE.

Matt. 21: 18-22; Mark 11: 12-19; Luke 19: 45-48.—Jesus Returns to Jerusalem—The Barren Fig-tree—Jesus Cleanses the Temple—Returns to Bethany.

On the morrow, in the morning (of Monday), when they were come from Bethany, as he returned into the city, he was hungry. And when he saw a fig tree in the way, afar off, having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves, for the time of figs was not yet. Jesus said unto it, "No man eat fruit of thee hereafter forever." And his disciples heard it. And presently the fig tree withered away.

They came to Jerusalem, and Jesus went into the Temple of God, and began to cast out them that sold therein, and them that bought in the temple, and overthrew the tables of the money changers and the seats of them that sold doves; and would not suffer that any man should carry any vessel through the temple. And he taught,

saying unto them, "Is it not written, 'My house shall be called of all nations the house of prayer?' but ye have made it a den of thieves." And the scribes and chief priests heard it.

He taught daily in the temple. But the chief priests and the scribes and the chief of the people sought how they might destroy him, and could not find what they might do; for they feared him, because the people were very attentive to hear him, and were astonished at his doctrine.

When even was come, he went out of the city.

CHAPTER III.

Tuesday.

CHRIST'S AUTHORITY QUESTIONED AND HIS REPLY.

Matt. 21: 23—22: 40; Mark 11: 20—12: 37; Luke 20: 1-44.—Jesus returns to Jerusalem—The Fig-tree again—Christ's Authority Questioned—His Answer—Parables of the Father and his two Sons—Vineyard let out to Husbandmen—Marriage Supper—Question concerning Tribute—The Question of the Resurrection—The Great Commandment—What think ye of Christ?

In the morning, as they passed by (on their way from Bethany to Jerusalem), they saw the fig tree had dried up from the roots. Peter calling to remembrance, saith unto him, "Master, behold the fig tree which thou cursedst is withered away." Jesus answering said unto them, "Have faith in God. For verily I say unto you, whosoever shall say unto this mountain, 'Be thou removed, and be thou cast into the sea,' and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when

ye pray, believe that ye receive them, and ye shall have them. And when ye stand praying, forgive if ye have aught against any, that your Father which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."

And they came again to Jerusalem. It came to pass, that as he was walking in the temple, and taught the people and preached the Gospel, the chief priests, the scribes and the elders of the people came to him as he was teaching, and said unto him, "Tell us, by what authority doest thou these things? or, who is he that gave thee this authority?" Jesus answered and said unto them, "I will also ask you one question, which if ye tell me, I in like manner will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? answer me." They reasoned with themselves, saying, "If we shall say 'From heaven,' he will say, 'Why then did ye not believe him?' But if we shall say, 'Of men,' all the people will stone us." For all men counted John, that he was a prophet

indeed. They answered and said unto Jesus, "We cannot tell whence it was." Jesus answering said unto them, "Neither do I tell you by what authority I do these things."

"But what think ye, a certain man had two sons; and he came to the first, and said, 'Son, go work to-day in my vineyard." He answered and said, 'I will not;' but afterward he repented, and went. He came to the second, and said likewise. He answered and said, 'I go, sir;' and went not. Whether of them twain did the will of his father?" They say unto him, "The first." Jesus saith unto them, "Verily, I say unto you, the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him."

"Hear another parable: There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country for a long time.

At the season, when the time of the fruit drew near, he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard. But the husbandmen caught him and beat him and sent him away empty. Again he sent unto them another servant; and at him they cast stones and wounded him in the head and treated him shamefully and sent him away empty. Again he sent a third, and him they killed and cast him out; and many others, beating some and killing some. Having yet therefore one son, his well-beloved, the lord of the vineyard said, 'What shall I do? I will send my well-beloved son.' He sent him also last unto them, saying, 'It may be they will reverence my son, when they see him.' But when the husbandmen saw him, they reasoned among themselves, saying, 'This is the heir; come let us kill him and let us seize on his inheritance, that the inheritance may be ours.' So they took and killed him, and cast him out of the vineyard. When the lord, therefore, of the vineyard cometh, what will he do unto those husbandmen?" They say unto him, "He will miserably destroy those wicked

men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." When they heard it they said, "God forbid." He beheld them and said, "Did ye never read in the Scriptures, 'The stone which the builders rejected, the same is become the head of the corner? This is the Lord's doing, and it is marvellous in our eyes.' Therefore I say unto you, the kingdom of God shall be taken from you and be given to a nation bringing forth the fruits thereof. Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

When the chief priests and Pharisees had heard his parables, they perceived that he spoke of them. But when they sought the same hour to lay hands on him, they feared the people, because they took him for a prophet; for they knew that he had spoken the parable against them. And they left him and went their way.

Jesus spake unto them again by parables, and said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were

bidden to the wedding; and they would not come. Again, he sent forth other servants, saying, 'Tell them which are bidden, Behold, I have prepared my dinner; my oxen and my fatlings are killed, and all things are ready: come unto the marriage.' But they made light of it, and went their ways, one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. But when the king heard thereof, he was wroth; and he sent forth his armies, and destroyed those murderers, and burned up their city. Then saith he to his servants, 'The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the high-ways, and as many as ye shall find, bid to the marriage.' So those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. When the king came in to see the guests, he saw there a man which had not on a wedding garment; and he saith unto him, 'Friend, how camest thou in hither not having on a wedding garment? And he was speechless. Then saith

the king to the servants, 'Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth.' For many are called, but few are chosen."

Then went the Pharisees and took counsel how they might entangle him in his talk. They watched him, and sent forth spies, certain of the Pharisees and of the Herodians, which should feign themselves just men, that they might take hold of his words, so that they might deliver him unto the power and authority of the governor. When they were come, they say unto him, "Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men. Tell us, therefore, what thinkest thou, is it lawful to give tribute to Cæsar, or not? Shall we give, or shall we not give?" But Jesus perceived their wickedness and said, "Why tempt ye me, ye hypocrites? Show me the tribute money; bring me a penny, that I may see it." They brought unto him a penny. He saith unto them, "Whose is this image and superscription?" They say "Cæsar's." Then saith he, "Render there-

fore unto Cæsar the things that are Cæsar's, and unto God the things which are God's." They could not take hold of his words before the people. When they had heard these words, they marvelled at his answer, and held their peace, and left him, and went their way.

The same day came to him certain of the Sadducees, which deny that there is any resurrection, and they asked him, saying, "Master, Moses wrote to us, 'If any man's brother die and leave his wife behind, and leave no children, that his brother shall marry his wife, and raise up seed unto his brother.' Now there were with us seven brethren; and the first, when he had married a wife, died, and, having no issue, left his wife unto his brother. The second took her to wife and he died childless. And the third took her, and in like manner the seven also, and they left no children and died. Last of all the woman died also. Therefore in the resurrection, when they shall rise, whose wife shall she be of the seven? for they all had her."

Jesus answering said unto them, "Do ye not therefore err, because ye know not the Scriptures,

neither the power of God? The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world and the resurrection from the dead, when they shall rise from the dead, neither marry nor are given in marriage, neither can they die any more; for they are equal unto the angels of God in heaven, and are the children of God, being the children of the resurrection. And as touching the dead that they rise, have ye not read in the book of Moses (Exodus), how in the bush God spake unto him, saying, 'I am the God of Abraham, and the God of Isaac, and the God of Jacob?' He is not the God of the dead, but the God of the living, for all live unto him. Ye therefore do greatly err." When the multitude heard this, they were astonished at his doctrine. Then certain of the scribes answering, said, "Master, thou hast well said." After that they durst not ask him anything.

But when the Pharisees heard, that he had put the Sadducees to silence, they were gathered together. Then one of them, and one of the scribes, which was a lawyer, came and having

heard them reasoning together, and perceiving that he had answered them well, asked him a question, tempting him, and saying, "Master, which is the great commandment in the Law? and which is the first commandment of all?" Jesus answered, "The first of all commandments is, 'Hear, O Israel; the Lord our God is one Lord;' and, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' This is the first and great commandment. The second is like unto it, 'Thou shalt love thy neighbor as thyself.' On these two commandments hang all the Law and the prophets. There is none other commandment greater than these." The scribe said unto him, "Well, Master, thou hast said the truth; for there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than whole burnt offerings and sacrifices." When Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God."

While the Pharisees were gathered together, Jesus asked them, saying, "What think ye of Christ? Whose son is he?" They say unto him, "The son of David." He saith unto them, "How then doth David in spirit call him Lord? For David himself saith by the Holy Ghost, in the Book of Psalms, 'The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy foot-stool.' David therefore himself calleth him Lord, how is he then his son?" No man was able to answer him a word. And the common people heard him gladly. Neither durst any man from that day forth ask him any more questions.

CHAPTER IV.

Tuesday (Continued).

WOES PRONOUNCED ON THE PHARISEES.

Matt. 23: 1-39; Mark 12: 38-44; Luke 20: 45—21: 4; John 12: 37-50.—Warnings—The Widow's Mite—Infidelity of the Jews—Woes Pronounced on the Pharisees.

THEN in the audience of all the people he said unto his disciples, "Beware of the scribes, which love to go in long robes, and love salutations in the market places, and the chief seats in the synagogues, and the uppermost rooms at feasts; which devour widows' houses and for a pretence make long prayers. These shall receive greater damnation."

Jesus sat over against the treasury, and looked up and saw the people casting their money into the treasury. Many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. He called unto him his disciples and saith unto them, "Verily I say unto you, that this poor widow hath cast more in than all they which have cast

into the treasury; for all they did cast in of their abundance, but she of her want did cast in all that she had, even all her living."

But though he had done so many miracles before them, yet they believed not on him; that the saying of Isaiah the prophet might be fulfilled, which he spake, "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" Therefore they could not believe, because that Isaiah said again, "He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them." These things said Isaiah, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.

Jesus cried and said, "He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever

believeth on me should not abide in darkness. If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. I know that this commandment is life everlasting; whatsoever I speak therefore, even as the Father said unto me, so I speak."

Then spake Jesus to the multitude, and to his disciples, saying, "The scribes and Pharisees sit in Moses' seat; all therefore whatsoever they bid you observe, that observe and do; but do not ye after their works, for they say and do not. For they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not touch them with one of their fingers. But all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief

seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But be not ye called Rabbi; for one is your Master, even Christ; and all ye are brethren. Call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called master; for one is your Master, even Christ. But he that is greatest among you shall be your servant. Whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation. Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves. Woe unto you, ye blind guides, which say, 'Whosoever shall swear by the temple,

it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor!' Ye fools and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty.' Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. Whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith; these ye ought to have done, and not to leave the other undone. Ye blind guides, which strain at (lit: out) a gnat, and swallow a camel. Woe unto you, scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind

Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, 'If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets.' Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

"Wherefore, behold, I send unto you prophets, and wise men, and scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city; that upon you may come all the

righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.'"

CHAPTER V.

Tuesday (Continued).

DESTRUCTION OF THE TEMPLE AND THE COMING OF THE SON OF MAN FORETOLD.

Matt. 24: 1-32; Mark 13: 1-27; Luke 21: 5-27.—Destruction of the Temple—The Sign of Desolation—Warnings—"When shall these Things be?"

JESUS went out and departed from the temple, and as he went out, his disciples came to him to show him the buildings of the temple. As some spoke of the temple, how it was adorned with goodly stones and gifts, one of his disciples saith unto him, "Master, see what manner of stones and what buildings are here." Jesus answering said, "Seest thou these great buildings? As for these things which ye behold, the days will come in which, verily I say unto you, there shall not be left one stone upon another that shall not be thrown down."

As he sat on the Mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, saying, "Master, tell us, when shall these things be? What shall

be the sign, when all these things shall be fulfilled? And what shall be the sign of thy coming and of the end of the world?" Jesus answered and said, "Take heed that no man deceive you. For many shall come in my name, saying, 'I am Christ;' and the time draweth near, and they shall deceive many. Go ye not therefore after them. But when ye shall hear of wars and rumors of wars, see that ye be not troubled; for all these things must first come to pass, but the end is not yet."

Then saith he unto them, "Nation shall rise against nation, and kingdom against kingdom, and there shall be famines and pestilences and earthquakes in divers places; and fearful sights and great signs shall there be from heaven. All these are the beginning of sorrows. But take heed to yourselves; before all these, they shall lay their hands on you and persecute you, for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them, and ye shall be hated of all nations for my name's sake, and the Gospel

must first be published among all nations. But when they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost. For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. Then shall many be offended and shall betray one another, and shall hate one another. Ye shall be betrayed both by parents, and brethren, and kinsfolk, and friends. The brother shall betray the brother to death, and the father the son, and children shall rise up against their parents, and shall cause them to be put to death; and some of you shall they cause to be put to death. Ye shall be hated of all men for my name's sake. But there shall not a hair of your head perish. In your patience possess ye your souls. Many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. This Gospel of the kingdom shall be preached in all the world for a

witness unto all nations; and then shall the end come.

"When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place; and when ye shall see Jerusalem compassed with armies (whoso readeth, let him understand), then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains, and let them which are in the midst of it depart out, and let not them that are in the countries enter thereinto, and let him that is on the house-top not go down into the house, neither enter to take anything out of his house, and let him that is in the field not turn back again to take up his garment. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child and that give suck in those days. But pray ye that your flight be not in the winter, neither on the Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world, which God created, unto this time, neither shall be. And except the Lord had shortened those days, no flesh should be saved;

but for the elect's sake, whom he hath chosen, he hath shortened those days. For there shall be great distress in the land, and wrath upon this people. They shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled.

"Then, if any man shall say to you, 'Lo, here is Christ;' or, 'Lo, he is there,' believe him not; for false Christs and false prophets shall arise and shall show signs and wonders, to seduce, if it were possible, even the elect. But take ye heed; behold, I have told you all things. Wherefore, if they shall say unto you, 'Behold, he is in the desert,' go not forth; 'Behold, he is in the secret chambers,' believe it not. For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven; and upon the earth distress of nations with perplexity, the

sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken. Then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from the uttermost parts of the earth to the uttermost part of heaven. When these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh."

CHAPTER VI.

Tuesday (Concluded).

PARABLES ILLUSTRATING THE LORD'S PREVIOUS TEACHINGS.

Matt. 24: 32—25: 46; Mark 13: 28—14: 11; Luke 21: 29—22: 6-38.—The Fig-tree—The Wise Servant—The Ten Virgins—The Talents—The Judgment of the Nations.

He spake a parable to them, "Now learn a parable of the fig tree. When his branch is yet tender and putteth forth leaves, ye say and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know that the kingdom of God is nigh at hand, even at the doors. Verily, I say unto you, this generation shall not pass away, till all these things shall be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore,

and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but my Father only. Take heed, watch and pray; for ye know not when the time is. But as the days of Noah were, so shall also the coming of the Son of man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field, the one shall be taken, and the other left. Two women shall be grinding at the mill, the one shall be taken, and the other left. Watch, therefore, for ye know not what hour your Lord doth come. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye, therefore; for ye know not when the master of the house cometh,

at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh. What I say unto you, I say unto all, watch!

"Who, then, is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods. But, if that evil servant shall say in his heart, 'My lord delayeth his coming;' and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites, there shall be weeping and gnashing of teeth.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. Five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. At midnight there was a cry made, 'Behold, the bridegroom cometh; go ye out to meet him.' Then all those virgins arose and trimmed their lamps. The foolish said unto the wise, 'Give us of your oil; for our lamps are gone out.' But the wise answered, saying, 'Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves.' While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, 'Lord, Lord, open to us.' But he answered, 'Verily, I say unto you, I know you not.' Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh.

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. Unto one he gave five talents, to another two, and to another one; to every man according to his ability; and straightway took his journey. Then he that had received the five talents went and traded with the same, and made other five talents. Likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. He that had received five talents came and brought other five talents, saying, 'Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.' His lord said unto him, 'Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.' He also that had received two talents came and said, 'Lord, thou deliveredst unto me two talents; behold, I have gained two other talents beside them.' His

lord said unto him, 'Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord.' Then he which had received the one talent came and said, 'Lord, I knew thee, that thou art a hard man, reaping where thou hast not sown; and gathering where thou hast not strewed; and I was afraid, and went and hid thy talent in the earth; lo, there thou hast that is thine.' His lord said unto him, 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strewed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth.'

"When the Son of man shall come in his glory,

and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.' Then shall the righteous answer him, saying, 'Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or, when saw we thee sick, or in prison, and came unto thee?' The King shall say unto them, 'Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.' Then shall he say also unto them on the

left hand, 'Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not.' Then shall they also answer him, saying, 'Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' Then shall he answer them, saying, 'Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me.' These shall go away into everlasting punishment; but the righteous into life eternal."

It came to pass, when Jesus had finished all these sayings, he said unto his disciples, "Ye know that after two days (that is, on the third day from this day) is the feast of Passover, and of unleavened bread, and the Son of man is betrayed to be crucified."

CHAPTER VII.

Wednesday.

THE DAY OF CONSPIRACY.

Matt. 26: 3-5, 14-16; Mark 14: 2-10, 11; Luke 22: 2-6.—Conspiracy of the Rulers—The Covenant of Judas —Jesus Leaves Jerusalem.

THEN assembled together the chief priests and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. But they said, "Not on the feast-day, lest there be an uproar among the people." For they feared the people.

Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve, and he went his way, and communed with the chief priests and captains, how he might betray him unto them. He said unto them, "What will ye give me? and I will deliver him unto you." When they heard it, they were glad, and promised to give him money. And they covenanted with him for thirty pieces of silver (the price of a slave). From that time, he sought opportunity how he

might conveniently betray him unto them in the absence of the multitude.

In the day-time Jesus was teaching in the temple, and at night he went out and abode in the mount, that is called the Mount of Olives. All the people came early in the morning to him in the temple, to hear him.

CHAPTER VIII.

Holy Thursday.

THE PASSOVER AND THE LORD'S SUPPER.

Matt. 26: 17-29; Mark 14: 12-25; Luke 22: 7-38; John 13: 17-38.—The Passover—Washing the Disciples' Feet—The LORD'S SUPPER *Instituted—The Betrayer's Departure—Peter Warned—Disciples Reproved—Peter Encouraged.*

Now on the first day of the feast of unleavened bread, when the passover (paschal lamb) must be killed, Jesus sent Peter and John, saying, "Go and prepare us the passover, that we may eat." They said unto him, "Where wilt thou that we go and prepare?" He said, "Go ye into the city, and behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water; follow him into the house where he entereth in. Wheresoever he shall go in, say ye to the good man of the house, 'The Master saith, My time is at hand; I will keep the passover at thy house with my disciples. Where is the guest-chamber, where I shall eat the passover with my disciples?' He will show you a large upper

room furnished and prepared; there make ready for us." His disciples went forth, and came into the city, and found as he had said unto them. And the disciples did as Jesus had appointed them, and made ready the passover.

In the evening when the hour was come, he sat down and the twelve apostles with him. And he said unto them, "With desire I have desired to eat this passover with you before I suffer; for I say unto you I will not any more eat thereof, until it be fulfilled in the kingdom of God." He took the cup, and gave thanks, and said, "Take this, and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come."

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went

to God, he riseth from the supper, and laid aside his garments, and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, "Lord, dost thou wash my feet?" Jesus said, "What I do thou knowest not now; but thou shalt know hereafter." Peter saith, "Thou shalt never wash my feet." Jesus answered him, "If I wash thee not, thou hast no part with me." Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head." Jesus saith to him, "He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." For he knew who should betray him; therefore said he, "Ye are not all clean."

So after he had washed their feet, and had taken his garments and was set down again, he said, "Know ye what I have done to you? Ye call me Master and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one

another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord; neither is he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them."

As they were eating, the Lord Jesus, the same night (1 Cor. 11: 23) in which he was betrayed, took bread, and gave thanks, and blessed it, and brake it and gave it to the disciples, and said, "Take, eat; this is my body which is given for you: this do in remembrance of me." Likewise also the cup after supper, and when he had given thanks, he gave it to them, saying, "Drink ye all of it." They all drank of it. And he said, "This cup is the new testament in my blood, which is shed for you, for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

"But, behold, the hand of him that betrayeth me is with me on the table. Truly the Son of man goeth, as it was determined; but woe unto that man by whom he is betrayed. I speak not of

you all. I know whom I have chosen; but that the Scripture may be fulfilled, 'He that eateth bread with me hath lifted up his heel against me.' Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, he that receiveth whomsoever I send receiveth me; and he that receiveth me, receiveth him that sent me."

As they sat and did eat, and when Jesus had thus said, he was troubled in spirit, and testified and said, "Verily, verily, I say unto you, that one of you, which eateth with me, shall betray me." They began to inquire among themselves, which of them it was that should do this thing. They were exceeding sorrowful, and began every one of them to say unto him, one by one, "Lord, is it I?" He answered, "It is one of the twelve, that dippeth with me in the dish. The Son of man goeth as it is written of him; but woe to that man by whom the Son of man is betrayed! Good were it for that man if he had never been born."

Then the disciples looked one on another, doubting of whom he spake. Now there was leaning on Jesus' bosom one of his disciples,

whom Jesus loved. Simon Peter, therefore, beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, "Lord, who is it?" Jesus answered, "He it is, to whom I shall give a sop, when I have dipped it." When he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. After the sop, Satan entered into him. Then saith Jesus unto him, "That thou doest, do quickly." Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, "Buy those things that we have need of against the feast;" or that he should give something to the poor. Then Judas, which betrayed him, answered and said, "Master, is it I?" He said, "Thou hast said." He then having received the sop went out immediately. And it was night.

Therefore, when he was gone out, Jesus said, "Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him. Little children, yet a

little while I am with you. Ye shall seek me; and as I said unto the Jews, 'Whither I go, ye cannot come;' so I now say to you. A new commandment I give unto you, that ye love one another; as I have loved you; that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." Simon Peter saith unto him, "Lord, whither goest thou?" Jesus answered, "Whither I go, thou canst not follow me now; but thou shalt follow me afterwards." Peter said unto him, "Lord, why cannot I follow thee now? I will lay down my life for thy sake." Jesus answered, "Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice."

There was also a strife among them, which of them should be accounted the greatest. He said unto them, "The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so; but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he

that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel."

The Lord said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren." He said unto him, "Lord, I am ready to go with thee, both into prison and to death." He said, "I tell thee, Peter, the cock shall not crow this day, before thou shalt thrice deny that thou knowest me."

He said unto them, "When I sent you without purse and scrip and shoes, lacked ye any thing?" They said, "Nothing." Then said he unto them, "But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must

yet be accomplished in me, 'He was reckoned among the transgressors;' for the things concerning me have an end." They said, "Lord, behold, here are two swords." He said, "It is enough."

CHAPTER IX.

Holy Thursday (Continued).

THE LORD'S DISCOURSE AND PRAYER.

John 14-17.—The Lord's Wonderful Discourse—Christ the Way, the Truth and the Life—The Comforter Promised—Christ the True Vine—The Promise of the Holy Ghost Renewed—The Sacerdotal Prayer.

"LET not your hearts be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. And whither I go ye know, and the way ye know." Thomas saith unto him, "Lord, we know not whither thou goest, and how can we know the way?" Jesus saith unto him, "I am the way, the truth and the life; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him." Philip saith unto him, "Lord, show us the Father, and it sufficeth us."

Jesus saith unto him, "Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou then, 'Show us the Father?' Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself; but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me; or else believe me for the very works' sake. Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father. Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it.

"If ye love me, keep my commandments And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth in you, and shall be in you. I will not

leave you comfortless; I will come to you. Yet a little while, and the world seeth me no more; but ye see me. Because I live, ye shall live also. At that day ye shall know that I am in the Father, and ye in me, and I in you. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." Judas saith unto him (not Iscariot), "Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?" Jesus answered, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings; and the word which ye hear is not mine, but the Father's which sent me. These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Peace I leave with you, my peace I give unto you; not as the world giveth, give I

unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I. Now I have told you before it come to pass, that, when it is come to pass, ye might believe. Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for

without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, that ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants, for the servant knoweth not what his lord doeth; but I have called you friends, for all things that I have heard of my Father I have made known unto you. Ye have not chosen me, but I have chosen you, and or-

dained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of my Father in my name, he may give it you. These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, 'The servant is not greater than his lord.' If they have persecuted me, they will also persecute you. If they have kept my saying, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now they have both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that was

written in the Law, 'They hated me without a cause.'

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me; and ye also shall bear witness, because ye have been with me from the beginning.

"These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. These things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. But now I go my way to him that sent me; and none of you asketh me, 'Whither goest thou?' But because I have said these things unto you, sorrow hath filled your hearts. Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I

will send him unto you. When he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believed not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will show you things to come. He shall glorify me; for he shall receive of mine and shall show it unto you. All things that the Father hath are mine; therefore said I, that he shall take of mine, and shall show it unto you. A little while, and ye shall not see me; and again, a little while, and ye shall see me, because I go to my Father."

Then said some of his disciples among themselves, "What is this that he saith unto us, 'A little while, and ye shall not see me; and again, a little while, and ye shall see me;' and, 'Because I go to the Father?'" They said therefore, "What is this that he saith, 'A little while?' we cannot

tell what he saith." Now Jesus knew that they were desirous to ask him, and said unto them, "Do ye inquire among yourselves of that I said, 'A little while, and ye shall not see me; and again, a little while, and ye shall see me?' Verily, verily, I say unto you, ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come; but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. Ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. In that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full. These things have I spoken unto you in proverbs; but the time cometh, when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father. At that day ye shall ask in my name;

and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I came forth from the Father, and am come into the world; again, I leave the world and go to the Father." His disciples said, "Lo, now speakest thou plainly, and speakest no proverbs. Now are we sure that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God." Jesus answered, "Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

These words spake Jesus, and lifted up his eyes to heaven and said, "Father, the hour is come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast

given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth; I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. All mine are thine, and thine are mine; and I am glorified in them. Now I am no more in the world, but these are in the world, and I am come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with

them in the world, I kept them in thy name; those that thou gavest me I kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. Now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou has sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them,

and thou in me, that they may be made perfect in one; and that the world may know that thou has sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me. I have declared unto them thy name, and will declare it; that the love wherewith thou hast loved me may be in them, and I in them."

CHAPTER X.

Holy Thursday (Concluded).

THE CLOSING HOURS OF THIS EVENTFUL DAY.

Matt. 26: 30-75; Mark 14: 26-72; Luke 22: 39-62; John 18: 1-27.—Jesus and the Disciples go to the Mount of Olives—The Agony in Gethsemane—Jesus Captured—Led before the Jewish High-Priest—Before the Sanhedrim—Peter's Denial of Christ.

WHEN they had sung an hymn, they went out, and went, as he was wont (i. e. accustomed), to the Mount of Olives; and his disciples also followed him over the brook Cedron. Then saith Jesus unto them, "All ye shall be offended because of me this night; for it is written, 'I will smite the shepherd, and the sheep of the flock shall be scattered abroad.' But after I am risen again, I will go before you into Galilee." But Peter answered and said unto him, "Though all men shall be offended because of thee, yet will I never be offended." Jesus said unto him, "Verily I say unto thee, this day, even in this night, before the cock crow twice, thou shalt deny me thrice." But he spoke the more vehemently, "If

I should die with thee, I will not deny thee in any wise." Likewise also said all the disciples.

Then cometh Jesus with them unto a place called Gethsemane, where was a garden, into which he entered and his disciples. When he was at the place, he said unto them, "Pray that ye enter not into temptation. Sit ye here, while I go yonder and pray." He took with him Peter and the two sons of Zebedee, James and John, and began to be sorrowful and very heavy. Then saith he unto them, "My soul is exceeding sorrowful, even unto death; tarry ye here and watch with me." He went a little farther, about a stone's cast, and kneeled down, and fell on his face on the ground and prayed that, if it were possible, the hour might pass from him. He said, "Abba, Father, all things are possible unto thee; O my Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done." And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground. And he cometh unto his disciples,

and findeth them asleep, and saith unto Peter, "Simon, sleepest thou? What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak." He went away again the second time and prayed, and spoke the same words, saying, "O my Father, if this cup may not pass away from me, except I drink it, thy will be done." When he returned, he found them asleep again (for their eyes were heavy), neither knew they what to answer him. He left them, and went away again, and prayed the third time, saying the same words. He cometh the third time to his disciples, and saith unto them, "Sleep on now, and take your rest; it is enough. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners. Rise, let us be going; behold he is at hand that doth betray me."

Judas also, which betrayed him, knew the place; for Jesus oft-times resorted thither with his disciples. Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and

torches and weapons. Immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and elders of the people. Now he that betrayed him gave them a sign, saying, "Whomsoever I shall kiss, the same is he, hold him fast, and lead him away safely." As soon as he was come, he goeth straightway and drew near unto Jesus to kiss him, and saith, "Hail, Master," and kissed him. Jesus said unto him, "Friend, wherefore art thou come? Betrayest thou the Son of man with a kiss?"

Jesus, therefore, knowing all things that should come upon him, went forth and said unto them, "Whom seek ye?" They answered, "Jesus of Nazareth." Jesus saith unto them, "I am he." And Judas also which betrayed him, stood with them. As soon then as he had said unto them, "I am he;" they went backward, and fell to the ground. Then asked he them again, "Whom seek ye?" They said, "Jesus of Nazareth." Jesus answered, "I have told you that I am he; if therefore ye seek me, let these go their way;"

that the saying might be fulfilled, which he spoke, "Of them which thou gavest me have I lost none." Then came they and laid hands on Jesus and took him. When they which were about him saw what would follow, they said unto him, "Lord, shall we smite with the sword?" One of them (Simon Peter) that stood by with Jesus, stretched out his hand and drew his sword, and struck a servant of the high priest's, and cut off his right ear. The servant's name was Malchus. Jesus said, "Suffer ye thus far?" And he touched his ear and healed him. Then said Jesus unto Peter, "Put up thy sword into the sheath; for all they that take the sword shall perish with the sword. The cup which my Father hath given me, shall I not drink it? Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then shall the Scriptures be fulfilled, that thus it must be?" In that same hour Jesus said unto the chief priests and captains of the temple and the elders, which were come to him, "Are ye come out as against a thief, with swords and staves to take me? When I was

daily with you in the temple, ye stretched forth no hands against me; but this is your hour and the power of darkness."

But all was done that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him and fled. There followed him a certain young man, having a linen cloth cast about his naked body; and the young men laid hold on him. And he left the linen cloth, and fled from them naked.

Then the band and the captains and the officers of the Jews took Jesus, and bound him, and led him away to Annas, first; for he was father-in-law to Caiaphas, who was the high priest that same year. Now Caiaphas was he, who gave counsel to the Jews, that it was expedient that one man should die for the people. Then they that had laid hold on Jesus, led him away to Caiaphas the high priest, and brought him into the high priest's house.

Simon Peter followed Jesus afar off, and so did another disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. But Peter stood at the door

without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

The high priest then asked Jesus of his disciples, and of his doctrine. Jesus answered, "I spoke openly to the world; I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? Ask them which heard me, what I have said unto them; behold, they know what I said." When he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, "Answerest thou the high priest so?" Jesus answered, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" Now Annas had sent him bound to Caiaphas the high priest, and with him were assembled all the chief priests and the elders and the scribes. When they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among the servants and warmed himself at the fire, to see the end.

Now the chief priests and the elders and all the council, sought false witness against Jesus to put

him to death, but found none; yea, though many false witnesses came, yet found they none, for their witness agreed not together. At the last came two false witnesses and bare false witness against him, saying, "We heard him say, 'I am able to destroy the temple of God that is made with hands, and within three days build another made without hands.'" But neither so did their witness agree together. The high priest rose in the midst and asked Jesus, saying, "Answerest thou nothing? What is it which these witness against thee?" But Jesus held his peace, and answered nothing. Again the high priest asked him, and said unto him, "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God." Jesus said, "Thou hast said; nevertheless I say unto you, hereafter ye shall see the Son of man sitting on the right hand of power and coming in the clouds of heaven." Then the high priest rent his clothes, saying, "He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. What think ye?" They all said, "He is guilty of death." The men that held Jesus,

mocked him and smote him. Some began to spit on him, and to cover his face, and to buffet him. When they had blindfolded him, they struck him on the face; and others smote him with the palms of their hands, saying, "Prophesy unto us, thou Christ, who is he that smote thee?" Many other things spoke they blasphemously against him.

As Peter was beneath in the palace, there cometh one of the maids of the high priest, the damsel that kept the door, and when she saw Peter, as he sat by the fire warming himself, she looked earnestly upon him and said, 'Thou also wast with Jesus of Nazareth. Art not thou also one of this man's disciples?" But he denied before them all, saying, "Woman, I know him not, neither understand I what thou sayest." He went out into the porch; and the cock crew. And the servants and officers stood there, who had made a fire of coals, for it was cold, and they warmed themselves; and Peter stood with them and warmed himself. After a little while another maid saw him, and said unto them that were there, "This fellow was also with Jesus of Nazareth." They said therefore unto him, "Art not

thou also one of his disciples?" He again denied with an oath, "I know not the man." About the space of an hour after, they that stood by said again to Peter, "Surely thou are one of them; for thou art a Galilean, and thy speech agreeth thereto." One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, "Did not I see thee in the garden with him?" Then he began to curse and to swear, saying, "I know not this man of whom ye speak." And immediately, the second time, while he yet spoke, the cock crew. And the Lord looked upon Peter. Peter remembered the word of the Lord, how he had said unto him, "Before the cock crow twice, thou shalt deny me thrice." And when he thought thereon, he went out and wept bitterly.

CHAPTER XI.

Good Friday.

THE TRIAL.

Matt. 27: 1-26; Mark 15: 1-15; Luke 23: 1-25; John 18: 28—19: 15.—Jesus Delivered to Pontius Pilate—Judas—Jesus Arraigned before Pilate—Barabbas and Jesus—Jesus sent to Herod—Returned to Pilate—Jesus Condemned.

STRAIGHTWAY, when the morning (of Friday) was come, all the chief priests held a consultation with the elders of the people and the scribes and the whole council, against Jesus to put him to death. And they led him into their council, saying, "Art thou the Christ? Tell us." He said unto them, "If I tell you, ye will not believe; and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God." Then said they all, "Art thou then the Son of God?" He said, "Ye say that I am." They said, "What need we any further witness? For we ourselves have heard of his own mouth."

When they had bound him, the whole multitude of them arose, and led him away from Caiaphas

unto the hall of judgment, and delivered him to Pontius Pilate the governor. And it was early.

Then Judas, which had betrayed him, when he saw that he was condemned, repented himself and brought again the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I have betrayed the innocent blood." They said, "What is that to us? See thou to that." He cast down the pieces of silver in the temple and departed, and went and hanged himself; and falling headlong, he burst asunder in the midst, and all his bowels gushed out (Acts 1: 18). The chief priests took the silver pieces, and said, "It is not lawful to put them into the treasury, because it is the price of blood." They took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, "The field of blood," unto this day. Then was fulfilled that which was spoken by Jeremiah the prophet, saying, "They took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; and gave them for the potter's field, as the Lord appointed me."

They (the Jews) went not into the judgment hall, lest they should be defiled; but (remained outside) that they might eat the passover. Pilate then went out unto them and said, "What accusation bring ye against this man?" They answered, "If he were not a malefactor, we would not have delivered him up to thee." Then said Pilate unto them, "Take ye him, and judge him according to your law." The Jews therefore said unto him, "It is not lawful for us to put any man to death;" that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die. Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, "Art thou the King of the Jews?" Jesus answered, "Sayest thou this thing of thyself, or did others tell thee of me?" Pilate answered, "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me; what hast thou done?" Jesus answered, "My kingdom is not of this world. If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Pilate therefore said unto

him, "Art thou a king then?" Jesus answered, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice." Pilate saith unto him, "What is truth?" When he had said this, he went out again unto the Jews, and saith unto them, "I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover; will ye therefore that I release unto you the King of the Jews?" Then cried they all, saying, "Not this man, but Barabbas." Now Barabbas was a robber. Then Pilate therefore took Jesus and scourged him; and the soldiers platted a crown of thorns, put it on his head, and put on him a purple robe, and said, "Hail, King of the Jews!" and they smote him with their hands. Pilate therefore went forth again, and saith unto them, "Behold, I bring him forth to you, that ye may know that I find no fault in him." Then came Jesus forth, wearing the crown of thorns and the purple robe. Pilate saith unto them, "Behold the man!" When the chief priests, therefore, and the officers saw him,

they cried out, saying, "Crucify him, crucify him." Pilate saith unto them, "Take ye him, and crucify him; for I find no fault in him." The Jews answered, "We have a law, and by our law he ought to die, because he made himself the Son of God." When Pilate therefore heard that saying, he was the more afraid; and (taking Jesus) went again into the judgment hall and saith unto Jesus, "Whence art thou?" But Jesus gave him no answer. Then saith Pilate unto him, "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" Jesus answered, "Thou couldest have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin." From thenceforth Pilate sought to release him; but the Jews cried out, saying, "If thou let this man go, thou art not Cæsar's friend; whosoever maketh himself a king speaketh against Cæsar." When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. It was the

preparation of the passover, and about the sixth hour; and he saith unto the Jews, "Behold your King!" But they cried out, "Away with him, away with him, crucify him." Pilate saith unto them, "Shall I crucify your King?" The chief priests answered, "We have no king but Cæsar."

Jesus stood before the governor. And they began to accuse him, saying, "We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ a King." Pilate, the governor, asked him, saying, "Art thou the King of the Jews?" Jesus said, "Thou sayest." And the chief priests accused him of many things. When he was accused of the chief priests and elders, he answered nothing. Pilate asked him, saying, "Answerest thou nothing? Behold, hearest thou not how many things they witness against thee?" But Jesus answered him never a word; insomuch that the governor marvelled greatly. Then said Pilate to the chief priests and the people, "I find no fault in this man." They were the more fierce, saying, "He stirreth up the people, teach-

ing throughout all Jewry, beginning from Galilee to this place."

When Pilate heard of Galilee, he asked whether the man were a Galilean. As soon as he knew that he belonged to Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. When Herod saw Jesus, he was exceeding glad; for he was desirous to see him of a long season, because he had heard many things of him, and he hoped to have some miracle done by him. Then he questioned him in many words; but he answered him nothing. The chief priests and the scribes stood and vehemently accused him. Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. The same day Pilate and Herod were made friends together; for before they were at enmity between themselves.

Pilate, when he had called together the chief priests and the rulers and the people, said unto them, "Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no

fault in this man touching those things whereof ye accuse him; no, nor yet Herod, for I sent you to him, and, lo, nothing worthy of death is done unto him. I will therefore chastise him, and release him."

Now at that feast the governor was wont to release unto the people one prisoner, whomsoever they desired. They had then a notable prisoner, called Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. The multitude crying aloud desired him to do as he had ever done unto them. Therefore, when they were gathered together, Pilate said unto them, "Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ, the King of the Jews?"

When Pilate was set down on the judgment seat, his wife sent unto him, saying, "Have thou nothing to do with that just man; for I have suffered many things this day in a dream because of him."

But the chief priests and elders persuaded the multitude that they should ask that he should

rather release Barabbas unto them, and destroy Jesus. And they cried out all at once, saying, "Away with this man, and release unto us Barabbas." Pilate, therefore, willing to release Jesus, spake again to them, "Whether of the twain will ye that I release unto you?" They said, "Barabbas." Pilate saith unto them, "What shall I do then with Jesus which is called Christ, whom ye call the King of the Jews?" They cried out again, "Crucify him, crucify him." Then Pilate said the third time, "Why, what evil hath he done? I have found no cause of death in him. I will therefore chastise him, and let him go." They cried out the more exceedingly, "Crucify him." When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just person; see ye to it." Then answered all the people and said, "His blood be on us and on our children." And the voice of them and of the chief priests prevailed. So Pilate, willing to content the people, gave sentence that it should be as they required. He released unto

them him who for sedition and murder was cast into prison, and whom they desired; but he delivered Jesus, when he had scourged him, to their will, to be crucified.

CHAPTER XII.

Good Friday (Concluded).

THE CRUCIFIXION.

Matt. 27: 27-61; Mark 15: 16-47; Luke 23: 26-56; John 19: 16-42.—Jesus Crowned and Mocked—Jesus on the Way to Calvary—The Crucifixion—Jesus on the Cross—The Mother of Jesus—"It is Finished"—Jesus Laid in the Grave.

THEN the soldiers of the governor took Jesus into the common hall, called the Prætorium, and gathered unto him the whole band of soldiers. They stripped him, and put on him a scarlet robe. And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him and began to salute him, and mocked him, saying, "Hail, King of the Jews!" They smote him on the head with a reed, and spit upon him, and bowing their knees worshiped him. When they had mocked him, they took off the purple robe from him, put his own clothes on him and led him out to crucify him.

They took Jesus and led him away. He bear-

ing his cross, went forth. As they led him away, they found and laid hold upon one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, on him they laid the cross and compelled him to bear it after Jesus.

There followed him a great company of people, and of women, which also bewailed and lamented him. But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For, behold, the days are coming, in which they shall say, 'Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.' Then shall they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.' For if they do these things in a green tree, what shall be done in the dry?" There were also two others, malefactors, led with him to be put to death.

When they were come to a place called Calvary, which is also called Golgotha, that is, being interpreted, the place of a skull, they gave him vinegar to drink mingled with gall; but when he had tasted thereof, he would not drink. There

they crucified him, and the two malefactors with him, one on the right hand, and the other on the left, and Jesus in the midst. And the Scripture was fulfilled, which saith, "He was numbered with the transgressors." Then said Jesus, "Father, forgive them; for they know not what they do." Pilate wrote a title and put it on the cross; and the writing was, "JESUS OF NAZARETH, THE KING OF THE JEWS." This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, "Write not, 'The King of the Jews;' but that he said, 'I am King of the Jews.'" Pilate answered, "What I have written, I have written."

Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also his coat. Now this coat was without seam, woven from the top throughout. They said therefore among themselves, "Let us not rend it, but cast lots for it, whose it shall be;" that the Scripture might be fulfilled, which was spoken by the prophet,

"They parted my garments among them, and upon my vesture did they cast lots." These things therefore the soldiers did. And it was the third hour, when they crucified him. And sitting down they watched him. And the people stood beholding; and they that passed by railed on him, wagging their heads, and saying, "Ah! Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross." Likewise also the chief priests mocking him, with the scribes and elders, and the rulers also with them, derided him, saying, "He saved others, himself he cannot save. Let him save himself, if he be Christ, the chosen of God. If he be the King of Israel, let him now come down from the cross, that we may see, and we will believe him. He trusted in God; let him deliver him now, if he will have him; for he said, 'I am the Son of God.'" The soldiers also mocked him, coming to him and offering him vinegar, and saying, "If thou be the King of the Jews, save thyself." One of the malefactors, which were hanged with him, railed on him, saying, "If thou be Christ, save thyself and us."

L. OF C.

But the other answering rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? We indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss." And he said unto Jesus, "Lord, remember me when thou comest into thy kingdom." Jesus said unto him, "Verily I say unto thee, to-day shalt thou be with me in paradise."

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, "Woman, behold thy son!" Then saith he to the disciple, "Behold thy mother!" From that hour that disciple took her unto his own home.

When the sixth hour was come there was darkness over the whole land until the ninth hour. And the sun was darkened. About the ninth hour Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani?" that is to say, "My God, my God, why hast thou forsaken me?" Some of them that stood by, when they heard it, said,

"Behold, he calleth Elias." After this, Jesus knowing that all things were now accomplished, that the Scriptures might be fulfilled, saith, "I thirst." Now there was set a vessel full of vinegar, and straightway one of them ran and took a sponge and filled it with vinegar, and put it on a reed and gave him to drink. The rest said, "Let be, let us see whether Elias will come to save him." When Jesus therefore had received the vinegar, he said, "It is finished." When Jesus had cried with a loud voice, he said, "Father, into thy hands I commend my spirit."

Having said thus, he bowed his head and gave up the ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; the earth did quake, and the rocks rent; the graves were opened, and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. When the centurion, which stood over against him, and they that were with him watching Jesus, saw the earth quake, and those things that were done, that he so cried out, and gave up the ghost, they feared greatly, say-

ing, "Truly this was the Son of God." All the people that came together to that sight, beholding the things that were done, smote their breasts and returned. And all his acquaintance, and the women that followed Jesus from Galilee, ministering unto him, stood afar off, beholding these things, among whom was Mary Magdalene and Mary the mother of James the less and of Joses, and Salome the mother of Zebedee's children (who also, when he was in Galilee, followed him, and ministered unto him); and many other women which came up with him unto Jerusalem.

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the Sabbath day, (for the Sabbath day was a high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and broke the legs of the first and of the other which were crucified with him. But when they came to Jesus, and saw that he was dead already, they broke not his legs; but one of the soldiers with a spear pierced his side, and forthwith came thereout blood and water. He that saw it bare record, and his re-

cord is true; and he knoweth that he saith the truth, that ye might believe. For these things were done, that the Scriptures should be fulfilled, "A bone of him shall not be broken." Again another Scripture saith, "They shall look on him whom they pierced."

After this, when the even was come, because it was the preparation, that is, the day before the Sabbath, there came a rich man, named Joseph. an honorable counsellor, and he was a good and just man (the same had not consented to the counsel and deed of them); he was of Arimathea, a city of the Jews, who also himself waited for the kingdom of God, being a disciple of Jesus, but secretly for fear of the Jews. This man went in boldly unto Pilate and begged, that he might take away the body of Jesus. Pilate marvelled if he were dead already; and calling unto him the centurion, he asked him whether he had been any while dead. When he knew it of the centurion, Pilate commanded the body to be delivered to Joseph. He came therefore and took the body of Jesus. There came also Nicodemus, who at the first came to Jesus by night, and brought a mix-

ture of myrrh and aloes, about a hundred pounds. When Joseph had taken the body down, he wrapped it in a clean linen cloth (which he had bought) with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There they laid Jesus therefore in his own (i. e., Joseph's) new tomb, which he had hewn out in a rock, because of the Jews' preparation day, for the sepulchre was nigh at hand, and he rolled a great stone to the door of the sepulchre, and departed. And the Sabbath drew on.

The women also, who came with him from Galilee, followed after, and sitting over against the sepulchre, beheld the sepulchre, and how his body was laid. They returned and prepared spices and ointments, and rested the Sabbath day according to the commandment.

CHAPTER XIII.

Silent Saturday.

THE SEPULCHRE GUARDED.

Matt. 27: 62-66.—Soldiers Placed at the Sepulchre—The Sepulchre Sealed.

Now the next day that followed the day of preparation (i. e., the Sabbath, our Saturday), the chief priests and Pharisees came together unto Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, 'After three days I will rise again.' Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, 'He is risen from the dead;' so the last error shall be worse than the first." Pilate said unto them, "Ye have a watch; go your way, make it as sure as you can."

So they went, and made the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER XIV.

Easter Sunday.

THE RESURRECTION OF CHRIST.

Matt. 28: 1-15; Mark 16: 1-13; Luke 24: 1-43; John 20: 1-25.—The Resurrection—The Guard Return to the City—Mary—Announcement to Peter and John—The Lord Appears to Mary—Jesus and the two Disciples on the Way to Emmaus—Jesus Appears to the Disciples.

WHEN the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome brought sweet spices, that they might come and anoint him.

In the end of the Sabbath, as it began to dawn toward the first day of the week, very early in the morning, came Mary Magdalene and the other Mary, and certain others with them, to see the sepulchre, at the rising of the sun. And, behold, there was a great earthquake; for the angel of God descended from heaven, and came and rolled back the stone from the door and sat upon it. His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake and became as dead men. The

women said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" When they looked, they saw that the stone was rolled away, for it was very great, and they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid and bowed their faces to the earth, they said unto them, "Why seek ye the living among the dead? He is not here, but is risen; remember how he spoke unto you when he was yet in Galilee, saying, 'The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again.'" And they remembered his words. "But go your way quickly, and tell his disciples and Peter, that he is risen from the dead; and, behold, he goeth before you into Galilee, there shall ye find him." They went out quickly, and fled from the sepulchre with fear and great joy, for they trembled and were amazed, and did run to bring his disciples word; neither said they anything to any man, for they were afraid.

Now when they were going, behold, some of the watch came into the city, and showed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, "Say ye, his disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you." So they took the money, and did as they were taught; and this saying is commonly reported among the Jews until this day.

Then she (i. e., Mary Magdalene *) runneth and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them, "They have taken away the Lord out of the sepulchre, and we know not where they have laid him." Peter therefore went forth and that other disciple, and came to the sepulchre. So they ran both together; and the other disciple did outrun

*St. John 20: 1, 2, leaves the impression that Mary, as soon as she saw the open sepulchre, returned immediately, without hearing the announcement by the angel.

Peter, and came first to the sepulchre, and he, stooping down and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. Then the disciples went away again unto their own home, wondering at that which was come to pass.

But Mary (having followed Peter and John to the sepulchre) stood without at the sepulchre weeping; and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. They say unto her, "Woman, why weepest thou?" She said, "Because they have taken away my Lord, and I know not where they have laid him." When she had thus said, she turned

herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, "Woman, why weepest thou? whom seekest thou?" She, supposing him to be the gardener, saith unto him, "Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away." Jesus said, "Mary." She turned herself and said, "Rabboni," which is to say, "Master." Jesus said, "Touch me not, for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God." Mary Magdalene went and told the disciples that had been with him, as they mourned and wept, that she had seen the Lord, and that he had spoken these things unto her. And they, when they had heard that he was alive, and had been seen of her, believed not.

After that he appeareth in another form unto two of them that same day, as they walked and went into the country, to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. It came to

pass, that, while they communed together and reasoned, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. He said unto them, "What manner of communications are these that ye have one to another, as ye walk, and are sad?" And the one of them, whose name was Cleophas, answering said, "Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?" He said, "What things?" And they said, "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the

sepulchre, and found it so even as the women had said; but him they saw not."

Then he said unto them, "O fools, and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered these things, and to enter into his glory?" And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And they drew nigh unto the village, whither they went; and he made as though he would have gone farther. But they constrained him, saying, "Abide with us; for it is toward evening, and the day is far spent." And he went in to tarry with them. It came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. Their eyes were opened, and they knew him; and he vanished out of their sight. And they said one to another, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the Scriptures?" They rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, "The Lord is risen indeed, and hath ap-

peared to Simon." And they told what things were done in the way, and how he was known of them in breaking of bread.

Then the same day, at evening, as they thus spoke, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, Jesus himself came and stood in the midst of them, and saith unto them, "Peace be unto you." But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, "Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me and see, for a spirit hath not flesh and bones, as ye see me have." When he had thus spoken, he showed them his hands and his feet and his side. Then were the disciples glad when they saw the Lord. While they yet believed not for joy, and wondered, he said unto them, "Have ye here any meat?" They gave him a piece of broiled fish, and of a honey-comb. And he took it, and did eat before them. Then said Jesus to them again, "Peace be unto you; as my Father hath sent me, even so send I you."

When he had said this, he breathed on them and said unto them, "Receive ye the Holy Ghost; whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained."

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came; the other disciples therefore said unto him, "We have seen the Lord." But he said unto them, "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe."

CHAPTER XV.

EVENTS SUBSEQUENT TO THE RESURRECTION.

Matt. 28: 16-20; Mark 16: 14; John 20: 26—21: 24.—Jesus Appears again to the Disciples—Jesus in Galilee—Meets the Disciples at the Sea of Tiberias—"Lovest thou me?"—Jesus seen by all the Apostles.

AFTER eight days again his disciples were within and Thomas with them. Then came Jesus, the doors being shut, and stood in the midst, as they sat at meat, and said, "Peace be unto you." And (Jesus) upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen. Then saith he to Thomas, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side, and be not faithless, but believing." Thomas said unto him, "My Lord and my God." Jesus saith unto him, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed."

Then the eleven disciples went into Galilee, into a mountain where Jesus had appointed them, and when they saw him, they worshiped him; but some doubted. Jesus came and spake unto them, saying, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations (lit.: make disciples of all nations), baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

After these things Jesus showed himself again to the disciples at the sea of Tiberias (Galilee); and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of the disciples. Simon Peter saith unto them, "I go a fishing." They say unto him, "We also go with thee." They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore; but the disciples knew not that it was

Jesus. Then Jesus saith unto them, "Children, have ye any meat?" They answered him, "No." He said unto them, "Cast the net on the right side of the ship, and ye shall find." They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, "It is the Lord." Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there and fish laid thereon, and bread. Jesus saith unto them, "Bring of the fish which ye have now caught." Simon Peter went up and drew the net to land full of great fishes, a hundred and fifty and three; and for all there were so many, yet was not the net broken. Jesus saith unto them, "Come and dine." None of the disciples durst ask him, "Who art thou?" knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth

them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead.

So when he had dined, Jesus saith to Simon Peter, "Simon, son of Jonas, lovest thou me more than these?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith to him, "Feed my lambs." He saith to him the second time, "Simon, son of Jonas, lovest thou me?" He saith unto him, "Yea, Lord; thou knowest that I love thee." He saith unto him, "Feed my sheep." He saith unto him the third time, "Simon, son of Jonas, lovest thou me?" Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee." Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands and another shall gird thee, and carry thee whither thou wouldest not." This spake he, signifying by what death he should glorify God.

When he had spoken this, he saith unto him, "Follow me."

Then Peter, turning about, seeth the disciple whom Jesus loved following, who also leaned on his breast at supper and said, "Lord, which is he that betrayeth thee?" Peter seeing him, saith to Jesus, "Lord, and what shall this man do?" Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? follow thou me." Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, "He shall not die;" but, "If I will that he tarry till I come, what is that to thee?" This is the disciple which testifieth of these things, and wrote these things; and we know that his testimony is true.

After that he was seen of above five hundred brethren at once. After that, he was seen of James; then of all the apostles (1 Cor. 14: 6, 7).

CHAPTER XVI.

CHRIST'S ASCENSION INTO HEAVEN.

Mark 16: 15-19; Luke 24: 44-53; John 20: 30, 31—21: 25; Acts 1: 4-12.—Jesus Appears again to the Disciples—Promises the Holy Ghost—Gives the Apostolic Charge—Ascends into Heaven—The Disciples return to Jerusalem—Conclusion of the Gospel Record.

BEING assembled together with them, Jesus commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, "which," saith he, "ye have heard of me." And he said unto them, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me." Then opened he their understanding, that they might understand the Scriptures, and said unto them, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Ye are witnesses of these things.

And, behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with the power from on high. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

When they, therefore, were come together, they asked him, "Lord, wilt thou at this time restore again the kingdom to Israel?" He said, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

He led them out as far as to Bethany, and said unto them, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they

drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

So then after the Lord had spoken these things unto them, he lifted up his hands and blessed them. And it came to pass, while he blessed them, he was parted from them, and, while they beheld, he was taken up and a cloud received him out of their sight; and he was received up into heaven and sat on the right hand of the Father.

While they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel, who said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."

The disciples worshiped him (that is, Jesus) and returned to Jerusalem, with great joy, from the Mount of Olives, which is from Jerusalem a Sabbath day's journey, and were continually in the temple, praising and blessing God.

There are many other things which Jesus (said and) did in the presence of his disciples, which

are not written in this book and which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name. Amen.

APPENDIX.

PSALMS, HYMNS AND PRAYERS SUITABLE FOR THE SERVICES OF HOLY WEEK.

1. Palm Sunday.

PSALM 67.

God be merciful unto us and bless us: and cause His face to shine upon us.

That Thy way may be known upon earth: Thy saving health among all nations.

Let the people praise Thee, O God: let all the people praise Thee.

O let the nations be glad and sing for joy: for Thou shalt judge the people righteously, and govern the nations upon earth.

Let the people praise Thee, O God: let all the people praise Thee.

Then shall the earth yield her increase: and God, even our God, shall bless us.

God shall bless us: and all the ends of the earth shall fear him.

HYMNS (Church Book).

All glory, praise and honor..... 214
Behold, the Prince of Peace..... 155
Hail, Thou once despised Jesus..... 170
Hark the glad sound the Saviour comes..... 123
Hosanna to the Son..... 166
In the Cross of Christ I glory..... 157
Lord, Thy Death and Passion give..... 177
O Thou who through this holy week..... 167
Ride on, ride on in majesty..... 168
The Saviour comes no outward pomp..... 169
What shall I render to my God..... 15

COLLECT.

Almighty and Everlasting God, who hast sent Thy Son, our Saviour Jesus Christ, to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should follow the example of His great humility: Mercifully grant that we may both follow the example of His patience, and also be made partakers of His resurrection; through the same, Jesus Christ Our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

PRAYER.

Almighty and Most Merciful God, our Heavenly Father, we render Thee most hearty thanks that Thou dost permit us to enter upon the holy season in which

the sufferings and death on the cross of Thy dear Son, our Lord and Saviour, are commemorated and declared to Thy Church on earth, for the perpetual consolation of Thy people.

Holy Father, who, in Christ Jesus, didst reconcile the world unto Thyself, fill us with anxious desires to seek and find in Thy dear Son, our Redeemer, and in Him alone, that salvation which He only can bestow upon us. Grant, we beseech Thee, that we may live by His death. May we be crucified with Him that we may also live in Him and He in us. Grant that we, in following Him on His way to Calvary, may be enabled to realize more fully than ever before the inestimable benefits that have come to us through His bitter sufferings and cruel death. We thank Thee that we have redemption through His blood; do Thou cleanse us from all sin and grant us the gift of everlasting life. Open Thou our hearts that we may love Thee with the same ardent and constant love which Thou has manifested towards us in the gift of Thine only-begotten Son. Grant us grace, that our love towards Thee may never grow cold, and help us to remain Thine forever. Grant that in the humility of our Lord and Redeemer we may find a true example of humility for our own lives, and that we may be enabled to follow Him throughout life.

O Lord Jesus Christ, who hast loved us even unto death, grant unto us devout hearts, that the remembrance of Thy saving love and of Thy bitter suffering

and death may be sanctified to us to the saving of our souls. We beseech Thee so to strengthen us by Thy grace, during this blessed season, that we may come to true repentance and the renewing of our minds; and that we may experience the rich comfort of true faith, of love unfeigned and of the assurance of everlasting life.

Grant us, O God, Thy Holy Spirit, that He may lead us into all truth and abide with us forever. Infuse Thine own loving Spirit into our hearts and fit us by Thy grace for blessed communion with Thee on earth and for everlasting fellowship with Thee in heaven, through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

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2. Monday.

PSALM 34.

I will bless the Lord at all times: His praise shall continually be in my mouth.

My soul shall make her boast in the Lord: the humble shall hear thereof, and be glad.

O magnify the Lord with me: and let us exalt His name together.

I sought the Lord, and he heard me: and delivered me from all my fears.

They looked unto Him, and were lightened: and their faces were not ashamed.

This poor man cried, and the Lord heard him: and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear him: and delivereth them.

O taste and see that the Lord is good: blessed is the man that trusteth in Him.

O fear the Lord, ye His saints: for there is no want to them that fear Him.

The young lions do lack and suffer hunger: but they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me: I will teach you the fear of the Lord.

What man is he that desireth life: and loveth many days, that he may see good?

Keep thy tongue from evil: and thy lips from speaking guile.

Depart from evil, and do good: seek peace, and pursue it.

The eyes of the Lord are upon the righteous: and His ears are open unto their cry.

The face of the Lord is against them that do evil: to cut off the remembrance of them from the earth.

The righteous cry, and the Lord heareth: and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart: and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: but the Lord delivereth him out of them all.

He keepeth all his bones: not one of them is broken.

Evil shall slay the wicked: and they that hate the righteous shall be desolate.

The Lord redeemeth the soul of His servants: and none of them that trust in Him shall be desolate.

HYMNS.

Arise, O King of grace, arise..... 42
Before Jehovah's awful throne..... 1
Come let us join our cheerful songs..... 164
Great is the Lord our God..... 269
Holy Jesus, in whose Name..... 26
Jesus, lover of my soul..... 231
Lord of the worlds above..... 43
Open now thy gates of beauty..... 51
O Thou who hast Thy servants taught..... 28
Pleasant are Thy courts above..... 44

COLLECT.

Grant, we beseech Thee, Almighty God, that we, who amid so many adversities do fail through our infirmities, may be restored through the Passion and Intercession of Thine only-begotten Son, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

PRAYER.

Almighty God, our Heavenly Father, we give Thee most humble and hearty thanks, that Thou hast given Thine only-begotten Son that He might bear our sins and make atonement for us on the cross; and we pray Thee give us grace to put our whole trust in Thy redeeming love and grant that our faith in Thee may be strengthened, our souls comforted, and we be enabled to resist all the assaults of sin. We are weak and helpless; do Thou protect us, in our weakness, against the power and assaults of the evil one; and in all temptations keep us by Thy Holy Spirit and enable us to walk according to Thy Word, so that we, being guarded and defended by Thy mighty power, may never fall into the power of the adversary, but in the end be saved by Thy grace.

Grant, we beseech Thee, that Thy Holy Temple may be to us the gateway into Heaven and that it may be sanctified to us by Thy presence. Grant that all our services may be acceptable in Thy sight, and that we may obtain the blessing which Thou hast promised to Thy people who worship and serve Thee in spirit and in truth. Grant, we beseech Thee, Almighty God, that our worship may be in spirit and in truth; that we may never, in any way or manner, depart from Thy truth; and that in our worship and in all our services we may be in full accord with that truth which Thou hast revealed to us. Enable us, by Thy grace, to worship and serve Thee, the only true God, with our whole hearts

and to render the praise and glory due Thee for all Thy manifold blessings and mercies shown to us in the gift of Thine only Son, our Lord and Saviour. Add thy blessing to our service at this time, and grant that we may be acceptable in Thy sight. Go with us throughout our lives, guide us by Thy good and gracious Spirit, forgive us all our sins, and finally own and save us, through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

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3. Tuesday.

PSALM 2.

Why do the heathen rage: and the people imagine a vain thing?

The kings of the earth set themselves, and the rulers take counsel together: against the Lord, and against His anointed, saying,

Let us break their bands asunder: and cast away their cords from us.

He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

Then shall He speak unto them in His wrath: and vex them in His sore displeasure.

Yet have I set my King: upon my holy hill of Zion.

I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten Thee.

Ask of me, and I shall give the heathen for thine inheritance: and the uttermost parts of the earth for thy possession.

Thou shalt break them with a rod of iron: Thou shalt dash them in pieces like a potter's vessel.

Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

Serve the Lord with fear: and rejoice with trembling.

Kiss the Son, lest He be angry, and ye perish from the way, when His wrath is kindled but a little: blessed are all they that put their trust in Him.

HYMNS.

A Mighty Fortress is our God..... 274
Father, how wide Thy glory shines!..... 101
Father of mercies, in Thy Word..... 310
Feeble, helpless, how shall I..... 156
Give to our God immortal praise!..... 100
How helpless guilty nature lies..... 95
How shall the young secure their hearts..... 312
In vain would boasting reason find..... 97
Lord, should we leave Thy hallowed feet..... 227
O for a thousand tongues to sing..... 217
One there is above all others..... 220
Rock of Ages, cleft for me..... 367

COLLECT.

Almighty and Everlasting God, grant us grace so to pass through this holy time of our Lord's Passion, that

we may obtain the pardon of our sins; through the same, Thy Son, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

PRAYER.

Almighty God, our Heavenly Father, we thank Thee that Thou has graciously revealed Thyself to us in Thy Word and that Thou has given Thine only Son unto death in order that we through Him might have life. We pray Thee, grant us the help of Thy Holy Spirit, that we may be enabled always so firmly to hold fast to Him and so faithfully to love and serve Thee through Him, that we may never choose the world and sin, and so deny the Lord who bought us with His precious blood; grant that the truth of Thy holy and blessed Word may sink deeply into our hearts, and that it may bring forth, in our lives, the fruits of righteousness, holiness and godliness. Mercifully grant unto us such a measure of Thy grace, that we, going the way of Thy commandments, may obtain Thy gracious promises and be made partakers of Thy heavenly peace and blessedness. Evermore defend us against those who would subvert the truth of Thy Holy Word and set up human reason against Thy Divine Revelation. Grant us, O Lord, we beseech Thee, Thy Holy Spirit, that we may think and do always such things as are right; that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will, as

revealed in Thy Word. Graft in our hearts the love of Thy name, increase in us true religion, nourish us with all goodness, and of Thy great mercy keep us in the same, that we may evermore serve Thee as becomes Thy people. Do Thou keep us steadfast in Thy grace and truth, protect and comfort us in all temptations, defend us against all the enemies of Thy Word and bestow upon Thy Church Thy saving peace. Grant, Heavenly Father, that we may in such manner hear Thy Word, read, mark and learn it, that by patience and comfort of Thy truth, we may embrace and ever hold fast the blessed hope of everlasting life, which Thou hast given us in our blessed Lord, Jesus Christ.

Grant, also, we beseech Thee, Almighty God, unto Thy Church, Thy Holy Spirit, and the wisdom which cometh down from above, that Thy Word, as becometh it, may not be bound, but have free course and be preached to the joy and edifying of Christ's holy people, that in steadfast faith we may serve Thee, and in the confession of Thy Name abide unto the end, through Jesus Christ, Thy Son, our Lord, who with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

4. Wednesday.

PSALM 56.

Be merciful unto me, O God; for man would swallow me up: he fighting daily oppresseth me.

Mine enemies would daily swallow me up: for they be many that fight against me, O Thou Most High.

What time I am afraid: I will trust in Thee.

In God, I will praise His Word; in God, I have put my trust: I will not fear what flesh can do unto me.

Every day they wrest my words: all their thoughts are against me for evil.

They gather themselves together, they hide themselves: they mark my steps, when they wait for my soul.

Shall they escape by iniquity?: in Thine anger cast down the people, O God.

Thou tellest my wanderings; put Thou my tears in Thy bottle: are they not in Thy book?

When I cry unto Thee, then shall mine enemies turn back: this I know; for God is with me.

In God, will I praise His Word: in the Lord will I praise His Word.

In God have I put my trust: I will not be afraid what man can do unto me.

Thy vows are upon me, O God: I will render praises unto Thee.

For Thou hast delivered my soul from death, wilt not

Thou deliver my feet from falling: that I may walk before God in the light of the living?

HYMNS.

Beset with snares on every hand..... 450
Father, though I have sinned..... 369
God of mercy, God of grace..... 351
Holy and reverend is the Name..... 69
Holy Jesus, Saviour blest..... 229
I will leave my Jesus never..... 448
Jesus, and shall it ever be..... 445
Jesus, I my cross have taken..... 444
Jesus, Refuge of the weary..... 161
Jesus! the very thought of Thee..... 224
Show pity, Lord; O Lord! forgive..... 355
Son of God to Thee I cry..... 232

COLLECT.

Grant, we beseech Thee, Almighty God, that we, who for our evil deeds are continually afflicted, may mercifully be relieved by the Passion of Thine only-begotten Son, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

PRAYER.

Almighty God, our Heavenly Father, we render Thee most humble and hearty thanks, that Thou didst freely give Thine only-begotten and well-beloved Son as a ransom for the sin of the world. We pray Thee

that Thou wouldst guide us by Thy Holy Spirit, so to love and trust in Him, that we may not prefer this evil world, with all its sinful ways and worldly pleasures, as to reject Thy dear Son, our Redeemer, and the grace and mercy which He has acquired for us by His bitter suffering and cruel death.

Grant, we beseech Thee, Heavenly Father, that Thy Church, which Thou hast established and preserved hitherto, may be guarded and defended against the assaults of the wicked one and the treachery of all its enemies. Bring to naught, by Thine almighty power and unsearchable wisdom, all the counsels of those who hate Thy Word and Thy Church and who, by corrupt teaching, or with violent hands, would destroy it, and enlighten them with the knowledge of Thy glory, that we may, by a pure faith, learn the riches of Thy grace, and in holiness and righteousness serve thee, the only true God. Help us so to use the ordinances of Thy Church, that we may be enabled to manifest our faith and trust in Thee, and may prove true and faithful disciples of the Lord Jesus Christ. Forbid, O God, that we should ever prove to be enemies of Thine and of Thy kingdom of grace; or by word or deed betray the Lord who bought us with His precious blood. Grant us, we beseech Thee, an abundant measure of Thy grace, so that we may remain steadfast in the faith, and love and serve Thee all the days of our lives here on earth; and that, at last, when this life is ended, we may be received

into Thine eternal kingdom as Thy dear children and heirs of eternal life, through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

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5. Holy Thursday.

PSALM 70.

Make haste, O God, to deliver me: make haste to help me, O Lord.

Let them be ashamed and confounded that seek after my soul: let them be turned backward, and put to confusion, that desire my hurt.

Let them be turned back for a reward of their shame: that say, Aha, Aha!

Let all those that seek Thee rejoice and be glad in Thee: and let such as love Thy salvation say continually, Let God be magnified.

But I am poor and needy: make haste unto me, O God.

Thou art my help and my Deliverer: O Lord, make no tarrying.

HYMNS.

According to Thy gracious Word..... 328
Behold, where in a mortal form..... 151
Bread of heaven, on Thee we feed..... 340
Go to dark Gethsemane..... 173

Jesus invites His Saints..... 329
Leave me not comfortless..... 237
Lord, and whither shall we go?.....226
Lo, upon the altar lies..... 337
Love divine, all love excelling..... 31
My dear Redeemer and my Lord..... 150
My faith looks up to Thee..... 435
O God unseen, yet ever near..... 331
O living bread from heaven..... 341
Saviour, when in dust to Thee..... 172
Suffering Son of man, be near me..... 171
Teach me, my God and King..... 383
Thou art the Way: to Thee alone..... 228
Wilt Thou not, my Shepherd true..... 230

COLLECT.

O Lord God, who hast left unto us in a wonderful Sacrament a memorial of Thy Passion: Grant, we beseech Thee, that we may so use this Sacrament of Thy Body and Blood, that the fruits of Thy redemption may continually be manifest in us; Thou, who livest and reignest with the Father and the Holy Ghost, ever one God, world without end. *Amen.*

PRAYER.

Merciful God, our Heavenly Father, we humbly and devoutly thank Thee for Thy goodness and tender mercy, which Thou hast manifested towards us in the redemption effected for us through Jesus Christ, Thy

Son, our Redeemer, by patiently bearing the shameful persecution of His enemies, when, with cruel scorn, they mocked and spitefully entreated Him, crowning Him with thorns and nailing Him to the cruel tree: Grant us grace that we too may in all our temptations and trials possess our souls in patience, endure the malice of the wicked, and return blessing for cursing. Grant, we beseech Thee, that we may, with true faith and sincere devotion, deny ourselves, take up every cross Thou mayest cause us to bear, and faithfully follow the example of our blessed Lord in all manner of affliction and sorrow. Grant, also, that we may faithfully use the ordinances of Thy Church and receive from Thee the blessings which Thou hast promised. Enable us faithfully and devoutly to receive the Holy Sacrament of the Body and Blood of Christ, and receive through it the forgiveness of our sins, life and salvation, according to Thy gracious promise. Hear us, O God, in these our petitions, through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

6. Good Friday.

PSALM 69.

Save me, O God: for the waters are come into my soul.

I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me.

I am weary of my crying; my throat is dried: mine eyes fail while I wait for my God.

They that hate me without a cause are more than the hairs of mine head: they that would destroy me, being my enemies wrongfully, are mighty.

I am become a stranger unto my brethren: and an alien unto my mother's children.

For the zeal of Thine house hath eaten me up: and the reproaches of them that reproached Thee are fallen upon me.

When I wept, and chastened my soul with fasting: that was to my reproach.

I made sackcloth also my garment: and I became a proverb to them.

They that sit in the gate speak against me: and I was the song of the drunkards.

But as for me, my prayer is unto Thee, O Lord, in an acceptable time: O God, in the multitude of Thy mercy hear me, in the truth of Thy salvation.

Deliver me out of the mire, and let me not sink: Let me be delivered from them that hate me, and out of the deep waters.

Let not the waterflood overflow me, neither let the deep swallow me up: and let not the pit shut her mouth upon me.

Hear me, O Lord; for Thy lovingkindness is good: turn unto me according to the multitude of Thy tender mercies.

And hide not Thy face from Thy servant; for I am in trouble: hear me speedily.

Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

Thou hast known my reproach, and my shame, and my dishonor: mine adversaries are all before Thee.

Reproach hath broken my heart: and I am full of heaviness.

And I looked for some to take pity, but there was none: and for comforters, but I found none.

They gave me also gall for my meat: and in my thirst they gave me vinegar to drink.

Pour out Thine indignation upon them: and let Thy wrathful anger take hold upon them.

Let their habitation be desolate: and let none dwell in their tents.

For they persecute him whom Thou hast smitten: and they talk to the grief of those whom Thou hast wounded.

Add iniquity unto their iniquity: and let them not come into Thy righteousness.

Let them be blotted out of the book of the living: and not be written with the righteous.

But I am poor and sorrowful: let Thy salvation, O God, set me up on high.

I will praise the Name of God with a song: and will magnify Him with thanksgiving.

This also shall please the Lord: better than an ox or bullock that hath horns and hoofs.

The humble shall see this and be glad: and your heart shall live that seek God.

For the Lord heareth the poor: and despiseth not His prisoners.

Let the heaven and earth praise Him: the seas, and everything that moveth therein.

For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

The seed also of His servants shall inherit it: and they that love His Name shall dwell therein.

HYMNS.

Behold the amazing sight..... 180
Behold the Saviour of mankind..... 179
Christ the Life of all the living..... 178
Dust and ashes, sin and guilt..... 160
He who once, in righteous vengeance..... 162
His trial o'er and now beneath..... 174
In vain we seek for peace with God..... 98

Jesus, Name all names above..... 235
Lord, we confess our numerous faults..... 99
Not all the blood of beasts..... 158
Now my soul, thy voice upraising..... 175
O Sacred Head, now wounded..... 176
Stricken, smitten, and afflicted..... 182
Sweet the moments, rich in blessing..... 609
There is a fountain filled with blood..... 159
Thee, Jesus, suffering, crucified..... 608
The Royal Standard forward goes..... 606
Weary sinner, keep thine eyes..... 184
We sing the praise of Him who died..... 607

COLLECTS.

Almighty God, we beseech Thee graciously to behold Thy family, for which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross: who now liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Merciful and Everlasting God, who hast not spared Thine only Son, but delivered Him up for us all, that He might bear our sins upon the cross: Grant that our hearts may be so fixed with steadfast faith in Him that we may not fear the power of any adversaries; through the same, Thy Son, Jesus Christ, our Lord. *Amen.*

Almighty and Everlasting God, who hast willed that Thy Son should bear for us the pains of the cross, that

Thou mightest remove from us the power of the adversary: Help us so to remember and give thanks for our Lord's Passion that we may obtain remission of sin and redemption from everlasting death; through the same, our Lord Jesus Christ. *Amen.*

PRAYER.

Almighty and Everlasting God, our Heaveuly Father, who of Thy great mercy to a sinful world didst not spare Thine only-begotten Son, but didst deliver Him up for us all, that through Him we might be restored to everlasting life and happiness; we give Thee most hearty thanks for this Thy marvellous grace, in that Thou hast caused Him, who knew no sin, to be made sin for us, that we might be made the righteousness of God in Him.

Merciful Father, we give Thee continual thanks and praise, through our Lord Jesus Christ, that for our eternal benefit He endured unspeakable sufferings and was obedient unto death, even the death of the cross: Now, O Lord, grant unto us poor sinners Thy heavenly grace, that we may at all times be willing to acknowledge our great guilt that brought upon Him such cruel suffering and such a bitter death as He endured in our behalf. Grant us, we beseech Thee, Thy gracious help, that by the power of His death, we may overcome sin in us and live wholly unto Thee. Have mercy upon us and save us, that not any of us may perish, but that all

of us may live in Thee and with Thee forever. Give us, we pray Thee, Thy Holy Spirit, that He may enlighten us with divine gifts and lead us in the way of life. Grant especially, we beseech Thee, that we may with truly contrite hearts daily and earnestly contemplate the sufferings and death of our Lord Jesus Christ, by a living faith take our refuge in His wounds, and through the merits of the same become partakers of everlasting life. Do Thou help us more and more to put our trust in Thee and give us that peace and blessedness which Thou hast promised to Thy faithful people and which passeth all understanding,. through the ever-abiding presence of Thy good and gracious Spirit, through Jesus Christ, Thy Son, our Lord, who with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

Or the Litany may be used. See Church Book, pages 132-135.

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7. Silent Saturday—Easter Eve.

PSALM 16.

Preserve me, O God: for in Thee do I put my trust.

O my soul, thou hast said unto the Lord, Thou art my Lord: my goodness extendeth not to Thee;

But to the saints that are in the earth, and to the excellent: in whom is all my delight.

Their sorrows shall be multiplied: that hasten after another god.

Their drink offerings of blood will I not offer: nor take up their names into my lips.

The Lord is the portion of mine inheritance and of my cup: Thou maintainest my lot.

The lines are fallen unto me in pleasant places: yea, I have a goodly heritage.

I will bless the Lord, who hath given me counsel: my reins also instruct me in the night-seasons.

I have set the Lord always before me: because He is at my right hand, I shall not be moved.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope.

For Thou wilt not leave my soul in hell: neither wilt Thou suffer Thine Holy One to see corruption.

Thou wilt show me the path of life: in Thy presence is fulness of joy; at Thy right hand there are pleasures for evermore.

HYMNS.

Alas! and did my Saviour bleed..... 181
All is o'er, the pain, the sorrow..... 185
Jesus, my great High Priest..... 210
Jesus, Thou art my Righteousness..... 370
Jesus, Thy soul, for ever blest..... 187
Just as I am, without one plea..... 366
Lord Jesus, who, our souls to save..... 188

Lord teach us how to pray aright..... 27
Rest of the weary, Thou..... 186

COLLECT.

O God, who didst enlighten this most holy night with the glory of the Lord's Resurrection: Preserve in all Thy people the spirit of adoption which Thou hast given, so that renewed in body and soul they may perform unto Thee a pure service; through the same, our Lord Jesus Christ, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

PRAYER.

Almighty God, our Gracious Heavenly Father, who didst not spare Thine only-begotten and well-beloved Son, our Lord, but didst deliver Him up for us all, that He might bear our sins upon the cross, and didst deliver Him even unto death and the grave in order that we might be saved from eternal death and from the horrors of the grave, we thank Thee most devoutly for this manifestation of Thy goodness and love and for all the blessings that continually come to us through this Thy grace. We sorrow, as the disciples of old, that it was made necessary on account of our sins, for Thy Son, our Lord, to suffer the bitter death on the cross and to go down into the grave, the death-house of sin, for us; but we also thank Thee, our Heavenly Father, that by His death and burial, Thou hast made it possible for us

to be freed from death and delivered from the terrors of the grave, and through Jesus Christ, our Lord and Redeemer, hast promised to bestow upon us everlasting life.

Grant us, we beseech Thee, that we may be enabled duly to appreciate the blessed results of the suffering and death of our Lord and Saviour; grant that our hearts may be so fixed with steadfast faith in Him that we may not fear the power of any adversaries, but find our strength and safety, our peace and blessedness, for time and eternity, in Thee our God and Father, through Him who is the author and finisher of our faith. We pray Thee that Thou wouldest make all Thy people to realize the manifestation of Thine inestimable love in the redemption of the world by our Lord and Saviour Jesus Christ; and we beseech Thee give us all that due sense of all Thy mercies that our hearts may be truly thankful for the same, and that we may show forth Thy praise, not only with our lips, but in our lives; that, walking before Thee in holiness and righteousness all our days, we may enjoy the testimony of a good conscience and the hope of Thy favor, be sustained and comforted under the troubles of this life and finally be received into Thine eternal kingdom, through Thine infinite mercy in Jesus Christ, Thine only-begotten Son, our Lord.

Hear us, O God, in these our petitions, which we offer up unto Thee in the name of Jesus Christ, Thy Son, our

Lord, to whom, with Thee and the Holy Ghost, be all honor and praise, world without end. *Amen.*

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8. Easter Sunday.

PSALM 118.

O give thanks unto the Lord, for He is good: because His mercy endureth for ever.

Let Israel now say: that His mercy endureth for ever.

Let the house of Aaron now say: that His mercy endureth for ever.

Let them now that fear the Lord say: that His mercy endureth for ever.

I called upon the Lord in distress: the Lord answered me, and set me in a large place.

The Lord is on my side; I will not fear: what can man do unto me?

The Lord taketh my part with them that help me: therefore shall I see my desire upon them that hate me.

It is better to trust in the Lord: than to put confidence in man.

It is better to trust in the Lord: than to put confidence in princes.

All nations compassed me about: but in the Name of the Lord will I destroy them.

They compassed me about; yea, they compassed me about: but in the Name of the Lord I will destroy them.

They compassed me about like bees; they are quenched as the fire of thorns: for in the Name of the Lord I will destroy them.

Thou hast thrust sore at me that I might fall: but the Lord helped me.

The Lord is my strength and song: and is become my salvation.

The voice of rejoicing and salvation is in the tabernacle of the righteous: the right hand of the Lord doeth valiantly.

The right hand of the Lord is exalted: the right hand of the Lord doeth valiantly.

I shall not die, but live: and declare the works of the Lord.

The Lord hath chastened me sore: but He hath not given me over unto death.

Open to me the gates of righteousness: I will go into them, and I will praise the Lord.

This gate of the Lord: into which the righteous shall enter.

I will praise Thee, for Thou hast heard me: and art become my salvation.

The stone which the builders rejected: is become the head stone of the corner.

This is the Lord's doing: it is marvellous in our eyes.

This is the day which the Lord hath made: we will rejoice and be glad in it.

Save now, I beseech Thee, O Lord: O Lord, I beseech Thee, send now prosperity.

Blessed be He that cometh in the Name of the Lord: we have blessed you out of the house of the Lord.

God is the Lord, which hath showed us light: bind the sacrifice with cords, even unto the horns of the altar.

Thou art my God, and I will praise Thee: Thou art my God, I will exalt Thee.

O give thanks unto the Lord; for He is good: for His mercy endureth for ever.

HYMNS.

Alleluia! Alleluia!..... 611
Christ the Lord is risen again..... 612
Christ the Lord is risen to-day..... 192
Come, ye faithful, raise the strain..... 194
He dies, the Friend of sinners dies..... 190
I know that my Redeemer lives!..... 209
The day of Resurrection..... 193
The happy morn is come..... 610
The strife is o'er, the battle done!..... 613
Welcome, Thou Victor in the strife..... 197
Who is this that comes from Edom..... 191

COLLECTS.

Almighty God, who, through Thine only-begotten Son, Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life: We humbly beseech

Thee, that, as Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

Grant, we beseech Thee, Almighty God, that we who celebrate Thy Paschal Feast, kindled with heavenly desires, may ever thirst for the Fountain of Life, Jesus Christ, Thy Son, our Lord. *Amen.*

Grant, we beseech Thee, Almighty God, that we who celebrate the solemnities of the Lord's Resurrection, may by the renewal of Thy Holy Spirit rise again from the death of the soul; through the same, Jesus Christ our Lord. *Amen.*

PRAYER.

Almighty God, Heavenly Father, who hast permitted us to assemble in Thy house to celebrate the triumphant victory of the Resurrection of Thy dear Son, our Lord and Saviour, we most humbly and devoutly thank Thee for this privilege, and we bring unto Thee our most joyous praise and most exalted adoration. Glory and honor be unto Thee, O Lord, our God, who art, and wast, and shalt be from everlasting to everlasting. Adoration and praise be unto Thee, the Father of our Lord Jesus Christ, who hast made this day for us a day of victory and triumph, that we might rejoice and be

glad in it. We praise and magnify Thy holy name, that Thy beloved Son was manifested in the flesh, that He might take away sin by the willing sacrifice of Himself on the cross, bring life and immortality to light, and open the kingdom of heaven to all who believe in His name. Adoration and praise be unto Thee, who art so wonderful in counsel and excellent in working; Thou hast not left His soul in hell, neither suffered Thy Holy One to see corruption; Thou hast loosed for Him the pains of death and caused Him to rise triumphant from the grave; for all of which we devoutly thank Thee and bring unto Thee our adoration and praise.

Forgive, we beseech Thee, most merciful God, the sins and transgressions by which we have made ourselves unworthy of this Thy unspeakable condescension and mercy. Enlighten the eyes of our understanding, that we may know Thee the only true and living God and Thy beloved Son, our Lord and Redeemer; enable us to rejoice in the hope of our calling and help our infirmities that we may rejoice with our whole heart in the glorious Gospel of His resurrection; quicken us together with Him, that we may both rejoice in the victory gained for us over sin, death and the power of hell, and be enabled to walk in newness of life; that we may indeed be dead unto sin, but alive unto Thee, be made pure by the blood of Christ, even as Thou art pure, and seek those things which are above, where Christ sitteth at Thy right hand of power and majesty. Amidst the

temptations, trials and discouragements of this life, keep us steadfast and immovable in the faith, always abounding in love and good works, and evermore striving to glorify Thy name among men. Grant, Heavenly Father, that the Gospel of the Resurrection of our Lord Jesus Christ, may fill our hearts and minds with peace and comfort, with the assurance of the removal of the sting of death and of the victory over the grave, and with the hope of everlasting life in Thine eternal kingdom of glory. And unto Thee, the Triune God, Father, Son and Holy Ghost, who art able to keep us from falling and to present us blameless before Thy presence, unto Thee the only God, be glory and majesty, dominion and power, both now and ever, through Jesus Christ, our Lord. *Amen.*

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9. First Sunday after Easter.

PSALM 4.

Hear me when I call, O God of my righteousness: Thou hast enlarged me when I was in distress.

Have mercy upon me: and hear my prayer.

O ye sons of men, how long will ye turn my glory into shame: how long will ye love vanity, and seek after leasing?

But know that the Lord hath set apart him that is godly for Himself: The Lord will hear when I call unto Him.

Stand in awe, and sin not: commune with your own heart upon your bed, and be still.

Offer the sacrifices of righteousness: and put your trust in the Lord.

There be many that say, Who shall show us any good?: Lord, lift Thou up the light of Thy countenance upon us.

Thou hast put gladness in my heart: more than in the time that their corn and wine increased.

I will both lay me down in peace, and sleep: for Thou, Lord, only makest me dwell in safety.

HYMNS.

Father of Jesus Christ, my Lord..... 198
How sweet the name of Jesus sounds..... 221
Jesus Christ, my sure defense..... 195
Jesus lives! no longer now..... 196
Jesus, Name of wondrous love..... 223
Jesus, Thy love unbounded..... 618
O Christ, our Hope, our heart's desire..... 202
O Jesus, King most wonderful..... 225
O that I had an angel's tongue..... 103
To the Name of our salvation..... 213

COLLECT.

Grant, we beseech Thee, Almighty God, that we who have celebrated the solemnities of the Lord's Resurrection, may, by the help of Thy grace, bring forth the

fruits thereof in our life and conversation; through the same, Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

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10. Ascension Day.

PSALM 24.

The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein.

For He hath founded it upon the seas: and established it upon the floods.

Who shall ascend into the hill of the Lord?: or who shall stand in His holy place?

He that hath clean hands, and a pure heart: who hath not lifted up his soul unto vanity, nor sworn deceitfully.

He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

This is the generation of them that seek Him: that seek thy face, O Jacob.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors: and the King of glory shall come in.

Who is this King of glory?: The Lord strong and mighty, the Lord mighty in battle.

Lift up your heads, O ye gates; even lift them up, ye everlasting doors: and the King of glory shall come in.

Who is this King of glory?: The Lord of hosts, He is the King of glory.

HYMNS.

A hymn of glory let us sing..... 201
All hail the power of Jesus' Name..... 215
Arise, my soul, arise..... 211
Conquering Prince and Lord of glory..... 208
Hail the day that sees Him rise..... 200
Hark! ten thousand harps and voices..... 206
Jesus! Brightness of the Father..... 93
Jesus! exalted far on high..... 154
Our Lord is risen from the dead..... 199
O Thou, who thus exalted art..... 204
Rejoice the Lord is King..... 207
See, the Conqueror mounts in triumph..... 614
The Head that once was crowned with thorns..... 205
Thou art gone up on high..... 615

COLLECTS.

Grant, we beseech Thee, Almighty God, that like as we do believe Thy only-begotten Son, our Lord Jesus Christ, to have ascended into the heavens; so may we also in heart and mind thither ascend, and with Him continually dwell; who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. *Amen.*

O King of Glory, Lord of Hosts, who didst this day ascend in triumph far above all Heavens: We beseech Thee, leave us not comfortless, but send to us the Spirit of Truth, promised of the Father; O Thou, who, with

the Father and the Holy Ghost, livest and reignest ever one God, world without end. *Amen.*

PRAYER.

Almighty God, Heavenly Father, we thank Thee, in the Name of Thy dear Son, our blessed Redeemer, for this day and the glorious event we celebrate. We thank Thee that Thou has favored us with Thy most gracious manifestation of love and mercy in the redemption of the world through our Lord Jesus Christ.

O Lord Jesus Christ, Thou eternal Son of God, Saviour of the world, the King of heaven and earth, the mighty Conqueror of all our enemies, we thank Thee for all that Thou hast accomplished for us in the work of redemption, that Thou didst arise in triumph from the dead and hast gloriously ascended into heaven, leading captivity captive, and giving gifts unto men, having spoiled principalities and powers, triumphing over them. All power is given unto Thee in heaven and on earth. Thou art seated at the right hand of the everlasting Father, and art exalted above every name that is named, not only in this world, but also in that which is to come. All things are put under Thy feet, and Thou art the Head over all things to the Church. For this Thy glorious and triumphant victory over sin, death and hell, we render Thee most hearty thanks; we praise and worship Thee, and we humbly beseech Thee, our eternal High Priest, to intercede for us poor sinners with the Father, that we, being delivered from all guilt

and iniquity through the merits of Thy suffering and death, may be accepted, for Thy sake, as the redeemed of the Lord.

We beseech Thee, Heavenly Father, give unto us, Thy children, Thy Holy Spirit, the Spirit of truth and comfort, to teach, guide, comfort and strengthen us, that we may evermore hold fast Thy saving Word, and not be carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. We most heartily pray Thee to protect with Thine almighty power Thy people whom Thou hast redeemed with the blood of Thy Son, as Thy heritage, from Satan and all enemies. Leave us not comfortless, but abide with us even unto the end of the world, and graciously continue unto us Thy Word and the right use of Thy holy and blessed Sacraments; send forth faithful laborers to preach Thy Word with power and faithfully administer the Sacraments, to the end that sinners may be converted unto Thee, and many souls be gathered into Thine everlasting kingdom. Help us to wait patiently and in true faith for the second coming of Thy Son, our Lord, to judge the world and to receive unto Thyself into Thine eternal kingdom, those whom He has redeemed by His precious blood. Hear us, O God, preserve us in true faith and at last own and save us through Jesus Christ, Thy Son, our Lord, who, with Thee and the Holy Ghost, liveth and reigneth, ever one God, world without end. *Amen.*

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